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voir une tache de sang sur le livre des *Pensées*, et elle n'y est pas." The translation is in the main correct, though its freedom and the failure to employ one word consistently to represent each of the principal Stoic technical terms make it unsafe for the student of philosophy to base conclusions on its precise phrasing. I note a few slight inaccuracies, as they appear to me. In i. 7 *προτρεπτικά λογάρια* are not quite "petits discours captieux," unless "captieux" is to be understood in a peculiar sense. In i. 16 the emendation *ἐπιτηδευσιος* for *ἐπιτηδεύων* on the ground that *ἐπιτηδεύων* "n'a pas de sens ici" is a mistake, and the translation "comme un homme qui agit par amitié" is impossible. *Ἐπιτηδεύων* in the context clearly means "affecting" or "priding himself upon." In ii. 1 "insupportables" is not quite adequate for *ἀκοινωνήτῃ*. In ii. 5 *ἀπηλλαγμένην πάσης εἰκασιέτητος* is not "sans aucune réflexion." In iii. 4 *in fine* the words *οἷγε οὐδὲ αὐτοὶ ἑαυτοῖς ἀρέσκονται* are omitted because "les gens que méprise Marc-Aurèle, sont loin de mépriser eux-mêmes." This is to forget that Seneca's "omnis stultitia fastidio laborat sui" is good Stoic doctrine, and that the idea that only the wise and good man can be dear to himself is found in the last sentence of Plato's *Republic*. In iv. 38 the rendering "Que ton regard pénètre jusqu'à l'âme des sages, et tu sauras ce qu'ils fuient, ce qu'ils recherchent" misses the contemptuous meaning, which is in effect: "Look into their souls, even the wisest of them (*καὶ τοὺς φρονίμους*), what things they shun and what pursue." In iv. 44 "banal" fails to give the feeling of *γνώριμον*, which is "familiar" or "friendly" in the Emersonian-Stoic sense.

But to multiply these trifles would give an unfair impression of an excellent piece of work.

PAUL SHOREY

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*A History of Classical Philology from the Seventh Century B.C. to the Twentieth Century A.D.* By HARRY THURSTON PECK, PH.D., LL.D. New York: Macmillan, 1911. \$2.

Professor Peck disclaims all intention of emulating Sandys or superseding Gudeman. He is not offering a work of reference for scholars or a repertorium in preparation for the Doctor's examination. He is trying to put into brief compass and readable form the information with regard to the history and significance of his subject which an intelligent student of the classics in his senior year or in the first year of graduate study ought to, but rarely does, possess. He is right in saying that hitherto no such work has been available, and he is justified in his hope "that the book may be of some practical service to students of the classics." Any competent teacher could give his classes most of the facts which Dr. Peck has collected, and doubtless there are several men in the country whose manuscript lectures cover substantially the same ground. But they have not published and Professor Peck has,

and there is so much else that must be done in the classroom that the classical teacher may be grateful to have this particular task taken off his hands and wish the book a large circulation.

Professor Peck's wide range of interests and his practiced pen of the ready writer seem to designate him for this broader work of survey and summary, and what, à propos of the versatile Eratosthenes, he styles "the cheap gibes of petty men who would have us think that versatility is inconsistent with sound scholarship" do not, I fancy, trouble him very seriously. The writer of this book can produce a monograph on Aristarchus when, or if, he pleases. But it would be idle to apply the critical microscope to these chapters as if they were a succession of such monographs. With the aid of the convenient appended Bibliography it would be easy to challenge some of Professor Peck's generalizations or take exception to a detail here and there. But since the tone, the perspectives, and the matter of the whole are essentially right, and adapted to the author's purpose, such criticism would be beside the mark. I will confine myself, then, to one little cavil. Professor Peck observes that Alcuin "in the true spirit of a monk" derived *caelebs*, "a bachelor," from *caelum*, "heaven." Of course when he pauses to reflect he is aware that this venerable jest is found in Quintilian i. 6. 26, and goes back to the similar Greek jocose derivation of the Homeric *ἡθεολ*.

PAUL SHOREY

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*Grundriss der römischen Geschichte nebst Quellenkunde.* Von BENEDICTUS NIESE. Vierte vermehrte und verbesserte Auflage. München: C. H. Beck'sche Verlagsbuchhandlung, 1910. Pp. vii + 454. M. 8.

Following after an interval of four years the publication of the much enlarged third edition, this well-known manual of Roman history lies before us in the fourth and final revision by the author. A few months after the book had left the press the death of Professor Niese, then holding the chair for ancient history at Halle, was announced. With him Germany lost one of its foremost scholars in the field, whose contributions in well-nigh all phases of later Greek and of Roman history had seriously to be counted with by all students of these branches.

The *Grundriss* is part of the familiar Iwan Mueller series known as "Handbuch der klassischen Altertumswissenschaft." Since it was reviewed at every issue little need here be said of the general character of the book. Niese covers all of Roman history down to the Lombard invasion, restricting his account, however, to the purely external, or rather, political events. Though this leaves the reader with an oppressive consciousness of ballots and battles, it is yet wholly in keeping with the plan of the series. The several fields of the internal development of Rome